

April 1
1920

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"For by me thy days shall be multiplied, and the years of thy life shall be increased" (PROVERBS 9: 11).

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Thursday, April 1, 1920.

Price One Penny.

"AUNT EMS" BIRTHDAY.

RESTING up to-day, after one of the largest birthday parties ever held in the city, Mrs. Emmeline B. Wells, veteran president of the Latter-day Saint's Relief Society, has started well on her way into her ninety-third year. Yesterday, her real birthday, found her room crowded with callers, in spite of the big reception held Saturday afternoon at the Hotel Utah, in her honor. Among the callers were H. B. Whitney, superintendent, and J. Allen Spencer, assistant superintendent, of the Eighteenth ward Sunday-school, and a committee of six young women. They brought "Aunt Em." a huge bunch of roses, and told her of exercises held in her honor at the ward Sunday-school services. Mrs. Wells was scheduled to have been present, but natural fatigue after the great reception of the day before prevented her from doing so.

Saturday afternoon the quaint little woman in the blue and grey, home-raised, spun and woven silk gown she loves to wear, in a sunny corner of the mezzanine floor gallery, received congratulations from nearly one thousand guests. Among the prominent callers were Presidents Heber J. Grant, Anthon H. Lund, and Charles W. Penrose and other church officials; Governor Simon Bamberger, Secretary of State Harden Bennion, Several Relief society boards and organizations attended in a body, and every stake Relief society not thus represented sent telegrams, letters or messages of greeting and love.

A huge birthday cake, topped by a bluebird for happiness, was the main decoration, and a second larger cake was cut into some six hundred pieces, each tied with a blue ribbon and distributed to the guests. In the receiving line were the officers and general board of Relief society. An excellent musical program was given during the afternoon, under the direction of Mrs. Lizzie Thomas Edward. I included selections from the Intermezzo, "Cavaleria

Rusticana," by the Relief Society choir; a pianoforte duet, the "Raymond Overture," by Miss Edna Coray, and Miss Jessie Davis; contralto solo, "Barbara Fritchie," by Agnes M. Bolto; soprano solo, "That Wonderful Mother of Mine," by Mrs. Lizzie Thomas Edward; "Love Divine," Mrs. Alice Lamph and the choir; tenor solo, "Mother Machree," Dr. W. R. Worley; "Springtime," by Donizetti, by the Relief Society choir, with Mrs. Edward as director, and Miss Coray as accompanist.

The Romania Hyde orchestra, including Miss Hyde, Miss Lucille Schettler, Mrs. Margaret S. Hewlett, and Miss Helen Hunter, also played during the hours of receiving.

The messages and floral offerings sent to the honored guest were other important features of the day's celebration. The First Presidency sent a bouquet of white carnations—ninety-two—one for each year, and the following message of congratulation: "Please accept, with our love, confidence, and blessing, this floral reminder of your ninety-second birthday. May your wonderful and beautiful life be continued as long as you desire, and continue to be as beneficial and admirable as it always has been to the Church and to all humanity as far as your influence can extend. From the day you met the Prophet Joseph Smith at the Nauvoo Landing place on the banks of the Mississippi river, your life has flowed on like that far-famed river, without cessation, in testimony of your faith and devotion to the Prophet. Your efforts in behalf of woman's suffrage have been crowned with success; and you stand to-day on the height of your eminence as a representative of all that is good and of eternal importance, honored by all who meet you and crowned with a fulness of benisons from the Church and people to whom you belong, with blessings and a glory which shall endure through the endless ages of eternity. God bless you."

Mrs. Simon Bamberger, wife of the Governor, following her custom of years, sent the aged woman a fluffy pale blue tulle bow and veil, which is a favorite adjunct to the picturesque little lady's costume and which she wore during the afternoon.

Senator Reed Smoot, from Washington, sent the following message: "Members of my family join me in sending love and congratulations to 'Aunt Em.,' Utah's remarkable woman, on her ninety-second anniversary. May joy be yours and peace and consolation, and may our Heavenly Father's choice blessings be ever with you."

Mrs. J. E. Bamberger and daughter, Miss Dorothy, also added congratulations from New York; Elder Junius F. Wells sent a cablegram from Liverpool, England, saying: "Dear Aunt Em. Lord love you forever." John W. Young, from Washington, wired: "Allow me to wish you a happy birthday, and may the Lord lengthen out by many years your wonderful, useful life." It has given joy to thousands and was always a living example of faithfulness and saintly valor. With a profound wish that we

may meet in Zion. Sincerely your brother." Brigadier-General Briant H. Wells, in Washington, D. C., and Major W. W. Woods, in Los Angeles, also wired congratulations.

Dr. George H. Brimhall, president of the B. Y. U., who is at the national capitol on business, wired: "Beloved sister, poetess and champion of women's rights, accept my congratulation to the coy way you have for managing Father Time, who has given you another birthday and clings to you with all the tenacity of an ardent lover. May your conquests continue. God bless our 'Aunt Em.'"

The Salt Lake Woman's Press Club sent a hand-painted card bearing a portrait of Mrs. Wells; and in behalf of the Daughters of the Pioneers, Mrs. Flora B. Horne presented a large morocco-bound guest-book.

"Aunt Em." was reported as in good condition to-day after the celebration and after the constant stream of guests who called at her room in the Hotel Utah yesterday. As usual after her birthday, her apartment has been a bower of flowers. Her daughters, Mrs. Isabelle Sears and Mrs. Annie Wells Cannon, assisted her in receiving yesterday.—*Deseret News*.

ELDERS IN LONDON 1840.

A PARTY was recently organized to visit the place of arrival of the first elders and follow them around the various points where the restored gospel was first proclaimed in the city of London. Having been invited as a guest I joined the party at Deseret, and we started to Paddington station, where Elders Kimball, Woodruff, and George A. Smith arrived from Cheltenham, Tuesday, August 18th, 1840. We stood on the long platform and our minds went back to those three faithful men, and the message they had come to proclaim. We fancied we saw them alighting there, then inquiring the way to William Allgoods, 19 King Street, Borongh, to which address they had been directed.

The old stage-coach, into which they stepped, we had to imagine, for the automobile has long since replaced the former picturesque vehicle. We followed them in our mind's eye to the address. It is no longer known as King Street; the meagre dwelling-houses of three storeys in a once residential district, are now transformed into business premises; no longer worthy of the imperious title, King Street is now known as Newcomen Street. Opposite number 19 we found the King's Arms Inn, to which the elders were taken by Mr. Allgoods. Famed as a hostelry for weary travelers, its present day existence, after eighty years, shows that prosperity has followed this habitation of hospitality.

The first ten days were spent entirely by the brethren in visiting the ministers of the various churches, hoping to find a

platform or pulpit, from which to proclaim their important message, but they could not be accommodated in this respect.

Elders Kimball, Woodruff, and George A. Smith were not waverers. No doubts about success entered their minds. It was their immediate intention to preach in the open air, but the police quickly notified them that the lord-mayor had issued orders prohibiting street preaching within his jurisdiction. Men of this kind could not be deterred. Another place was quickly found, Tabernacle Square, and to this place our party wended its way. On arrival here, we found the old vaunting ground—seven different streets center into one, and in the midst of them all, to-day, public meetings are still held. Separating Tabernacle Street and Paul Street is one of London's largest fire stations; and within a stone's throw is the famous old Whitfield's Tabernacle. This magnificent structure, no longer in use as a church, is now occupied for business purposes. Certainly time has wrought many changes. A small hall, at the right, alone is now used for worship by the Welsh Baptists. It was in this open air center that the three pioneer missionaries found, on their arrival, a religious meeting in progress. Elder Kimball, with true Yankee foresight, asked the clergyman if his companions might speak. The privilege was granted and Elder George A. Smith, grandfather of the present European mission president, preached the first sermon on the restored gospel to an assembly of about four hundred, from Mark 16: 16. Finding that he was a Latter-day Saint, the clergyman commenced to denounce him and would have prohibited any future meetings had it been in his power; but the stone had commenced to roll, a demand for further meetings was made, independent of any other organization; the British love for fair play was manifested, and for several months open air meetings were held on this spot and round about, resulting in eleven members joining the Church, the first being Henry Connor, 52 Ironmonger's Row, watchmaker and jeweler.

From Tabernacle Square we next journeyed to number 40 Ironmonger's Row. Here Brigham Young stayed on his arrival in London on November 30th, 1840. This place we found to be in an old residential district, much deteriorated. The house (also number 52, the home of Mr. Connor) is a three story building, and at one time would be termed the center of the watch and clock-making industry. It faces on St. Luke's church, a very old building, with cemetery attached, in which we found the tombstone of Thomas Hardy, who died December, 1786, and many others of ancient date. Just a few yards away stands old St. Luke's insane asylum, also the headquarters of Bovril and of Sir Thomas Lipton. Also the London Ophthalmic hospital.

The Church having secured eleven members felt that a meeting-house was required and essential to the progress of the work. "Barratt's Academy," 57 King's Square, Goswell Road, was selected,

and became the headquarters of the London conference, of that time, and to this address, our party next proceeded. Arriving, we found it delightfully situated (a fine "square patch" in the center), surrounded by middle-class residences, the Episcopalian St. Barnabas church, with its high spire and clock and four corinthian columns, standing out boldly between them. The London saints had not been aware of this old meeting-house, it having fallen out of remembrance, hence it now had a special interest. A knock at the door by President Hawkes brought a cheerful lady to reply, who very kindly listened to our tale of interest in her habitation. We discovered that at the rear a big wooden building was erected, where the meetings were originally held. In later years, being left by the saints for larger and more commodious premises, it has been used as a school.

From here our party, after calling at the home of Sister Ellis, daughter of one of the old and well-known saints, John Ellis, former president in North London, returned to Deseret, full of admiration for the pioneer missionary work accomplished by Elders Kimball, Woodruff, and George A. Smith. The saints in London to-day rejoice as they look backward and recognize how the work was begun, how it has prospered and grown, and upon the blessings and privileges they enjoy now as compared to the great difficulties encountered by the first elders in London, whose example, valiance and courage must forever be an inspiration.

London.

PERCY PERCYVAL.

MINUTES OF THE HULL CONFERENCE.

THE Hull semi-annual conference was held Sunday, March 21st, 1920. There were in attendance: President George Albert Smith, and son Albert, President Gardham Stainton and Elder R. H. Summers.

The morning session: Invocation, Thomas Wharram. The Sacrament was administered by Elders W. L. Bushell and J. W. Manton.

President Stainton welcomed all present and hoped the Spirit of the Lord would be with us during all the sessions. A program of exercises, given by the Hull and Grimsby Sunday-schools, was excellently rendered.

President Smith commented upon the fine efforts of the children. He dwelt upon the words, "Hold Thou my hand," and explained to the children the definition of the hymn, "We are the bees of Deseret." Told how we should get right away and work, and not be like lazy drones, but eager to get souls for the kingdom of heaven, and thereby gain the blessings and favor of our heavenly Father.

Prayer by Elder T. W. Smith.

Afternoon session: Invocation, Elder Herbert F. Hall. Elder Summers presented the general and local authorities of the Church, who were unanimously sustained.

The following elders bore their testimonies, in which they expressed a desire to press on in the work: George H. Norman, W. F. Bushell, J. F. Atterton, J. Widdowson, and T. Wharram.

George Albert Smith, Jun., gave a brief history from the time of the ancient Britons to the present day: compared the various ways in which humanity worshiped the Lord. He dwelt upon "authority." Said no American citizen could come over here and act without the authority of the government. So it is with the gospel of Jesus Christ. It requires authority from on high to act in His name. Quoted the fifth Article of Faith: "We believe that a man must be called of God by prophecy and by the laying on of hands," otherwise he is not qualified to act.

The Grimsby choir sang the anthem, "Pilgrim's Chorus."

President Smith was the concluding speaker. He said: we are not of the world, if so we should be loved and made a lot of, but seeing we are not, the whole world is against us: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15: 16). The devil is quietly stealing away those souls, who are on the verge of doubt or wavering from the Church. Saints here must not depend upon the servants of the Lord from Zion to come over and promulgate the gospel. The time is right now when we who are here shall have to get to work together and press on. President Smith said we had been leaning too much upon the elders from Zion. The Priesthood is just as much in power here as "over there." The gospel of Jesus Christ knows no nationality.

Prayer by Elder James B. Watson.

The evening service: Invocation by President Stainton.

A solo, "Perfect Day," was rendered by Sister Ivy M. Norman.

It was announced that Sister Lily Stainton was appointed secretary of the Hull conference by President George Albert Smith.

Elder T. W. Smith bore testimony of the goodness of the Lord.

Elder John W. Manton spoke upon the spirit which exists in the branches, and hoped that after the conference, we should have a greater determination to press on. Come out to our meetings, and do not be ashamed that we are Mormons!

Elder James R. Skipworth bore a strong testimony of the gospel.

Elder Summers spoke upon the apostasy and restoration. He compared the different sects and creeds existing to-day with the true gospel, and showed that none of them come up to the standard of the Church of Jesus Christ of Latter-day Saints, which has all the truth.

President George Albert Smith was the concluding speaker. He thought those who are not of us would think we were a boastful

people, and apt sometimes to wound their feelings; but such certainly was not the intention. We are proud of our religion, and are only too anxious to deliver our message. He dwelt upon the devotion of elders who had come out from Zion to preach the gospel; how it was at a great sacrifice, and he felt that they had been treated less cordially in this land of liberty than they deserved, and are discouraged from coming here. The speaker said it was rather remarkable that our Church was the only one named after Jesus Christ. It was, however, proper, and ordained that it should be called after Him; for in it are taught the selfsame principles which Christ taught while on his earthly mission. In concluding, President Smith exhorted every one of us to not slirk our duty, even though our respective parts were mere trifles. Let us be worthy of him who made us in his image. The time is not far distant when we should have to give an account of the things, yes, even of the very thoughts of this life. "Seek ye therefore first the kingdom of heaven and its righteousness."

President Stainton thanked all who had helped to make the conference a great success. All departed feeling that they had a great spiritual feast and with a determination to try and live up to the commandments of the Lord.

Benediction, by Elder Clement Atterton. Total conference attendance, two hundred and forty-five.

A Priesthood meeting was held on March 20th, 1920. Reports were heard from all the officers present. Many questions were asked and answered by President George Albert Smith. The meeting concluded with all feeling well, and having a desire to "carry on" in the good work.

IVY M. NORMAN, Clerk of Conference.

THE GREAT LIGHT.

THE glory and magnitude of Mormonism cannot be fully grasped by the ordinary mind. But the brilliant minds that are guided by its living rays of light are capable of seeing its infinite expansion. And it will, sooner than may be imagined, shroud the whole world of misguided and suffering humanity in its mellow glow of divine comfort. It is no man-made beacon with its weak light, flickering in the dark, but the light of intelligence shining forth from eternity, expressed in words of wisdom, from the Father to his children.

Dundee.

DOUGLAS SHEPHERD.

A PERSIAN philosopher, being asked by what method he had acquired so much knowledge, answered, "By not allowing shame to prevent me from asking questions when I was ignorant."

THURSDAY, APRIL 1, 1920.

EDITORIAL:

KNOW YE THE LORD (V).

THE wonderful revelations of the Lord to Enoch, who walked with God, contained in the Pearl of Great Price, are of the same personal ministry which characterized the revelations to Moses and the prophets. In no other scripture is the fact so clearly revealed that the gospel was preached and its principles practiced, by the generations of men from Adam down, prior to the advent of Jesus in the meridian of time. "And the Lord spake with Enoch, and said unto him, Anoint thine eyes with clay, and wash them and thou shalt see. And he did so. And he beheld the spirits that God had created; and he beheld also things which are not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people" (Book of Moses 6: 35, 36).

Every annunciation and important event connected with the earthly birth, ministry, death and resurrection of the Savior, involved the appearance of the angels of the Lord, the voice of God heard out of heaven, and the repeated declaration of the Lord himself, of his communion with the Father.

The prophecy of the coming forth of the forerunner of Jesus to Zacharias the priest, was by an angel: "And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. * * * And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show yon these glad tidings" (Luke 1: 11, 12, 18, 19).

An angel of the Lord appeared to Joseph, the husband of Mary, and also to Mary, to announce the immaculate conception of Jesus, to warn them to flee into Egypt from the cruelty of Herod, and again, upon the latter's death, to return to the land of Israel, and on their way, to turn aside to Nazareth: "Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1: 20, 21). "Hail, thou that art

highly favoured, the Lord is with thee: blessed art thou among women. * * * And the angel said unto her, Fear not, Mary: for thou hast found favour with God" (Luke 1: 28, 30). "The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matt. 2: 13).

The separate distinct personality of the Father and of the Son and the Holy Ghost as shown upon the occasion of the baptism of Jesus by John, ought to satisfy every believer in the Scriptures of the character of these divine personages, and safeguard them from the errors that the superstition and priestcraft of the ages have led them into: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 16, 17).

It is not possible to imagine a more glorious vision than that known as the transfiguration of Christ. In it the dual nature, divine and earthly, of the Lord is shown; his fellowship with the spirits of the prophets, Moses and Elias, while holding familiar converse with Peter, James, and John, his earthly comrades; and above all, the sound of the voice of God himself approving the heavenly manifestation: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. * * * While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him" (Matt. 17: 1, 2, 3, 5; see also Mark 9: 2; Luke 9: 28).

The next appearance of angels and the first appearance of the risen Lord are described in the beautiful story of Mary Magdalene going to the sepulchre early and reporting to the disciples Peter and John that the stone had been rolled away, and the body of the Lord had disappeared: "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. * * * Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend

unto my Father, and your Father; and to my God and your God" (John 20: 11-14, 16, 17).

After this Jesus appeared to the disciples when they were gathered together and the doors were shut for fear of the Jews; and again eight days later, when the doubting Thomas was also with them; and for the third time at the miraculous draught of fishes at the sea of Tiberius. "Jesus then cometh, and taketh bread and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after he was risen from the dead" (John 21: 13, 14). He afterwards appeared among them and showed them the wounds in his hands and feet, and they felt his body, "and they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them" (Luke 24: 42, 43).

After the Twelve Apostles were endowed with the Holy Ghost and power from on high, and had taken up their ministry with great success, they were inspired to select seven men of "honest report, full of the Holy Ghost and wisdom" to assist in their ministry to the multitude. Of these seven was Stephen, who "full of faith and power did great wonders and miracles among the people," for which he was brought before the council by the enraged sectarian unbelievers, when he delivered that great sermon called Stephen's Apology, at the conclusion of which they ran upon him with one accord, cast him out of the city and stoned him to death. It was in the midst of their assault upon him that he beheld this heavenly vision: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 55, 56).

The conversion and baptism of the Ethiopian man of great authority was brought about by the visitation of an angel to Philip: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8: 26). Following this came the conversion of Saul (destined to become that great apostle Paul), through the voice of the Lord in heavenly visions to him and Ananias: "And Saul, yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest. * * * And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks" (Acts 9: 1, 3-5). "And to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he

prayeth. * * * But the Lord said unto him, Go thy way : for he is a chosen vessel unto me" (Acts 9 : 10, 11, 15).

The preaching of the gospel to the gentiles was authorized through the visions of that devoted man Cornelius, centurian of the Italian band who, praying always: "Saw in a vision evidently about the ninth hour of the day an angel of God coming in to him and saying unto him, Cornelius. * * * Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter" (Acts 10: 1-5). While Cornelius was being thus directed, Peter was given the significant vision which prepared him to receive these messengers and accompany them to Cæsarea, there to open the door of the gospel to the Gentiles: "Then Peter opened his month, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. * * * While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. * * * And he commanded them to be baptized in the name of the Lord" (Acts 10: 34, 35, 44, 48).

The successful preaching by Peter and Paul and their associates, created a great excitement, and the persecution of the saints became most vigorous. Herod the King, finding that it pleased the populace, killed James the brother of John, and had Peter cast into prison from which he was delivered by an angel: "And behold, the angel of the Lord came upon him, and a light shined in the prison * * * And the angel said unto him, cast thy garment about thee, and follow me" (Acts 12: 7, 8).

In the labors of the Apostle Paul he was given heavenly visions for his comfort and guidance. When he undertook to teach the Jews at Corinth that Jesus was the Christ, and they opposed and blasphemed, certain ones, among them Crispus the chief ruler of the synagogue, believed and were baptized: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them" (Acts 18: 9, 10, 11).

Afterwards, when he was at Jerusalem, and was apprehended and bound in chains, and they scourged him, and he stood before the chief captain and the high priest to defend himself, there rose a great dissension and demand for his life, so that the chief captain feared that they would tear him away and pull him to pieces. "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23: 11). And the conspiracy to kill him became known, and the chief captain spirited him away and sent him in safety to Felix, the governor at Cæsarea, as a prisoner.

When, as a prisoner upon the way to Rome, the ship foundered in a terrific storm and was afterwards wrecked, Paul comforted those aboard, saying: "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27: 22-24).

Thus throughout the four gospels and Acts of the Apostles, the manifestations of God's interest in the events recorded; of his personal supervision and direction of these events by his own voice, by the voice of the angels sent from his presence, by the manifest witness of the Holy Spirit, and by the sojourn and labor, for forty days among them, of the resurrected Christ, the personal, individual character and quality of the personages of the godhead are again attested. The phrase, "great is the mystery of godliness," so often quoted to becloud the minds of those who sit under the teachings of uninspired professors of divinity, has no such application to these revelations. Read in the light and simple faith of a true believer, who, converted by the doctrines of Christ, is in possession of the Holy Spirit, they plainly show that God is the Father, Jesus the Christ is his beloved Son, and the Holy Ghost is a spiritual minister, by and through whom we live and move, and have our being, and shall become like them in eternal life and immortal glory.

J. F. W.

THE NO-TOBACCO LEAGUE.

BY FRED. L. W. BENNETT.

Stinkingest of the stinking kind!

Filth of the mouth and fog of the mind!

Africa that brags her foison,

Breeds no such prodigious poison!

From CHARLES LAMB'S "Farewell to Tobacco."

An anonymous correspondent grows very indignant over the No-Tobacco movement and tells me we have no right to impose these new schemes upon the public.

Now, I would like to say at once that the war against tobacco is not a "new" scheme, it is an old one, hundreds of years old. The Europeans who discovered America had found the natives addicted to, what seemed at that time, the strange habit of burning dried leaves from a weed known as the tobacco plant and sucking the smoke into their mouths, and some of them tried it, possibly to gain the goodwill and friendship of the hostile savages. Be that as it may, the narcotic qualities of the plant made smoking, as it became known, popular amongst certain of the white men and made the habit, once started, difficult to overcome.

It was only natural that this peculiar custom should be introduced to the old world by returning colonists, and amongst those who introduced it are two men famous in history, Sir Walter Raleigh and Sir Francis Drake. But the civilized world regarded tobacco with much disfavor, amounting to alarm in some quarters, and efforts were made to stamp it out. Queen Elizabeth of England declared its use would reduce her people "to the level of the savages from whom it was copied." King James I., famed as the translator of the English Bible, was an implacable opponent of tobacco. This monarch appears to have made things rather lively for the early English smokers. He issued "counterblasts," edicts, and all the rest, against the habit, and in very picturesque language he said of tobacco on one occasion:

It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and the black, stinking fumes thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.

The Puritans, the anti-state church party, and the party who gave the Colonies the sturdy Pilgrim Fathers, would have nothing to do with tobacco, and also gave it as their opinion that smoking "savored of the devil and hell." Most of the early opponents of tobacco seem to have connected the practice of smoking with the infernal regions.

It was believed that heavy taxes upon the supplies received from the colonies would discourage the use of tobacco and be the means of putting an end to the traffic. The effect was the very opposite. When the state tries to overcome an evil by taxation it becomes a partner in the crime. There is little wonder that the increasing revenues received from the tobacco business caused the purpose of the taxes to be entirely lost sight of in time.

No other effort to discredit tobacco was made for many years, it appears. It was not destined, however, to escape further attack. The first no-tobacco workers could only say its use would result in physical injury and that it was a social vice—good and sufficient reasons for thinking people, it would seem. But now a mighty prophet, raised up by the Lord to lead the children of men from error into everlasting truth, put an end to any possible doubt about the matter by declaring that the use of tobacco by man was not good. What a wonderful message! It was the first revelation concerning man's physical well-being to be revealed in this dispensation.

For eighty-six years the Latter-day Saints have carried on a great educational campaign against tobacco. Their missionaries have spoken against it in every quarter of the globe, whilst the elders at home have warned against it in Sunday-school and meeting. The church, colleges, and press, too, have been called

to aid in the work and their efforts have been most effective. To the Latter-day Saints falls the honor, as in the case of liquor and other things, of being the first to point out the evils of tobacco. To-day there are several Christian churches opposed to it; it is spoken against in the schools and colleges of the country; and by members of the medical profession, by large employers of labor, by juvenile judges and officers, by physical experts, by newspapers, and by prominent individuals in almost every line of endeavor. Practically every one—smokers as well as non-smokers—is agreed that tobacco is harmful to boys and should be kept from them.

In referring to the character of a youth the remark, "He has no bad habits, he does not drink nor smoke," is frequently made. Thus tobacco smoking has come to be regarded as one of the standard bad habits, and a natural enemy of the race. And this is as it should be, for it is without doubt responsible for untold evil and wretchedness. It is often called a sin and so it is, as is any habit that is indulged in contrary to the laws of nature and the public weal. It should be especially obnoxious to the Latter-day Saint, who has been taught to believe in the Word of Wisdom.

For years we have had anti-tobacco organizations in this country, but chiefly of a local character, and often confined to the members of a given profession or restricted to discouraging the use of cigarettes, whilst certain uplifting agencies have had anti-tobacco departments as a side-line. It was not, however, until March, 1915, that an organization for the sole purpose of waging a war of extermination against tobacco, in any and every form, and appealing to every one for support, regardless of occupation, place of residence or creed, was established. This organization is known as the No-Tobacco League of America. It was at first thought a branch would be organized in Salt Lake City, but owing to the distance from headquarters and other things, it was decided to form a separate organization for Utah that could work in close touch with the National League.

A Utah man is said to have been discussing the state with a large eastern tobacco manufacturer a few years ago, when the Utah man remarked that tobacco was not used in this state to the extent that it is in others. "No," said the tobacco man, "but we shall get them!" When one looks around to-day and sees the number of smokers in our midst, he cannot but have an uneasy feeling that the tobacco manufacturer's prophecy is being fulfilled. Of one thing we may be certain, the tobacco interests are not spending thousands and thousands of dollars here on newspaper space and other expensive forms of advertising for nothing. I cannot recall at the moment any other business that is spending so lavishly on advertising here, as this business. To supply a demand? No, to *create* one!

The mission of the No-Tobacco League of Utah is to see that the tobacco interests do not get any of our people. One or two friends of the movement have suggested that the promoters of the League made a mistake by disclosing the object of the organization so fully in its title. Why dissemble? An organization that has to disguise its real object has no place in Utah. The article in the constitution setting forth the mission of the League reads: "To enlighten the people concerning the evil effects of tobacco, and by every legitimate means, to bring about the abolition of its use." We stand or fall by that program. But we do not expect the League will accomplish its object at once: liquor was not annihilated in a day, nor was slavery. The business of the League is to arouse the people to the dangers which confront them from the tobacco traffic until they demand legislation, as they did a few years ago when they demanded prohibition. No reform can be accomplished in this country until the people are behind it, and that is as it should be. The organizers of the No-Tobacco League of Utah have no desire to force something upon the people that they do not want. Nor have they any ugly names for the tobacco manufacturer, or dealer, or the smoker. The tobacco man has a business to preserve, as the brewer and saloon keeper, and the slave owner had, whilst the smoker in many, perhaps most cases has allowed the habit to get so much power over him that he finds it hard to give up.

Being convinced that tobacco is an evil and that its overthrow would be a boon to the state and country, the organizers of the No-Tobacco League regard the movement as a patriotic effort. According to press dispatches smoking amongst women is becoming more and more common in England, and that means in time, if persisted in, that children of both sexes will be using tobacco. Now, with the present activities of the tobacco interests, what is to prevent the same thing from occurring here in America if we do not organize against it? "No-Tobacco" is without doubt likely to be the next great moral issue before the country, and Utah can easily lead the states, if all her citizens who are opposed to tobacco will help to organize against it.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held on March 17th, 1920, at Glasgow, when two souls received baptism. President James E. Rennie officiated.

Sunday, March 14th, 1920, an impressive baptismal and confirmation service was held at Deseret, and four candidates were baptized by Elder Arthur R. T. Phillips and confirmed immediately after.

Branch Conference.—The saints of the Burnley branch had an

enjoyable time on Sunday, March 14th, 1920, it being their branch conference. Elder Junius F. Wells, President William J. Starkey, and Elder Ira Mount, and President John E. Owens attended all the sessions. At the morning meeting the children took an active part in the program, and an address was given by Elder Wells. In the afternoon session President Starkey presented the general and local authorities, and addresses were given by President Starkey and Elder Mount, and Elder Wells made a few closing remarks. A short gathering of the lady missionaries and Priesthood was also called, and some valuable instructions were given by Elder Wells. At the evening session Elder Wells gave a splendid address upon the principles of the gospel, and President Owens made closing remarks.

District Meeting.—March 7th, 1920, a district meeting was held at the Luton Hall. President James Gynn McKay and Anna O. McKay were in attendance. At the Sunday-school session an excellent program was rendered by the St. Albans and the Luton schools. President Frederick H. F. Simpson (Luton), and President William J. Jolliffe (St. Albans), gave good reports of the condition of their respective branches. A priesthood meeting followed, where instructions were given by President McKay, and the problems of the branches were discussed. At the evening meeting Sister McKay took for her subject, "Blessed are the pure in heart." President McKay spoke on the signs of the second coming of Christ.

Sale of Work.—Saturday, March 13th, 1920, the Relief Society of the Bradford branch held a sale of work, which is the second one held this season. After the usual opening exercises, President Leonard H. Whipple made a few remarks and declared the sale of work open. During the evening a splendid program was rendered. Mary E. Sanders, president of the Relief Society, presented a beautiful present to Sister Ellen Smith, who has been first counselor, and a most faithful worker in the society. Sister Smith is leaving for Zion soon, accompanied by her husband and family. The sale of work was patronized by the saints and friends, and the sum of £19 15s. was realized. The presidency of the Relief Society extend their heartfelt thanks to all workers and friends.

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